

7

POLITICAL OBSERVATIONS

ON THE

A F F A I R S

OF

Ireland, 1795.

I R E L A N D,

ADDRESSED TO THE

P E O P L E.

CONTAINING SOME REMARKS

UPON

TWO CELEBRATED LETTERS,

LATELY PUBLISHED.

D U B L I N:

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A N

A D D R E S S , &c.

AT a time when every effort has been made, by a few falling individuals, to alarm the public mind—to raise commotion and disorder, and to render the people, the Tools of their faction, and the Dupes of their ambition; permit me, my honest countrymen, to intreat your attention to a very few words, satisfied, that Irishmen have, only, to reflect a moment, to be restored to that true calmness and steadfast Loyalty, which becomes the wise man, and which alone can denote the virtuous subject.

I think

I think, I shall be able fully to convince you, that you have been deceived, that you have been hurried into the wildest extremes, through the dread of evils, not in contemplation; and, mistaking the artful suggestions of disappointed men, for the zealous effusions of Patriotic Virtue, have been driven into excesses, as derogatory to your character, as they must be injurious to your interests.

No sooner was it rumoured, that E——l F——m was to be recalled from the G——t of this country than jealousy was excited, suspicion raised, and every exertion stimulated to awe the undoubted prerogative of the C——n, by forcing upon the S——n, a Viceroy contrary to the unanimous opinion of his C——t M——rs.

To alarm the Catholics, they were told, his exertion on their behalf was the cause of his dismissal, and that, at his departure, every hope of their emancipation must vanish into air—their grand supporter lost, the tower of their expectation must become weak and tottering, unless propt by the force of anarchy and the terrors of rebellion. Such was the language held out to the Irish Catholics, to make

make them forego their former loyalty, and to irritate them to open violence; to substitute, instead of the *mildness* of petition, the *insolence* of demand, and to draw them from *peaceful* expectation, to the *ferocity* of despair.

But it was not necessary to dupe the Catholics alone, the imposition was to become universal, the feelings of every man was to be excited, and different motives for his Lordship's recal were to be assigned, according to the different passions of those to whom they were to be applied. The dismissal of Mr. B—— was to some attributed as the reason; he was represented, as having insidiously destroyed his Lordship's credit with the B——h C——t, through revenge for his own removal, and, considering himself injured, as studiously working out the destruction of his opponent; hence it was, that the murmurs at his Lordship's departure became so general; hence it was, that a family, long revered by the people, became the object of their resentment, and this it was that roused the mob to attack, even in the public street, the life of the first officer of the crown——

Are not these things so?

Let

Let me call upon every honest man in the nation, to lay his hand upon his heart, and sincerely to acknowledge, whether he was not led, from those misrepresentations, firmly to believe, that his L——p's recal originated from one or other of those causes, his *affection* towards the Catholics, or his *enmity* to Mr. B——. If so, let me ask another question;—Has he not been deceived?

But still there might be some people left, who, not being catholics themselves, might be less zealous for their emancipation, and who, conceiving it unjust, that any man should be punished, without being accused of some criminality, would be induced to consider the dismissal of Mr. B——d, rather as originating in *caprice*, or resulting from the intrigue of party, than as a measure founded in justice, or, as any ways instrumental to the prosperity of the land.

To win over such men, and *such men there were*, it was necessary to hold out a different bait; the two former causes were to be relinquished and a *third* set up; a third, which by casting the blame on the duplicity of M——rs, on the perfidy of the P——m——r and

and on the whole mass of political machination, might naturally be deemed to be less considered; or if at all considered, to be but little, if at all understood.

Thus, my countrymen, have three causes each of a different nature in itself, been assigned as *separately* existing to have produced one effect.

I will very readily admit, that a G——r may, by three particular acts, each unconnected with the other in point of substance, but all combined in point of fact, shew such a resistance to the wishes of the B—— C—— t, as taken *collectively* may work out his recal. But is this pretended in the present case? does the *venerated Lord*, as he is stiled, pretend it to be so? no such thing; does he say that his adherence to the Catholics, that his removal of Mr. B——d, or that the perfidy of Mr. P——, were *unitedly* the cause of his removal? he tells you expressly "that " the Catholic Question entered for nothing into the cause of it;" and he tells you as explicitly, that for Mr. B——d, Mr. P—— has no regard; nay, "he doubts whether " he will ever permit him to resume his
" station

" station at the R——e B——d;" he tells you, that to find the real cause of his removal, you must go back to a *distant period*, to a period, antecedent to his L——p's arrival in this kingdom; there he says, "is the " clue to all the mystery."

Thus then, while the men of Ireland were taught to believe, that the good intentions of L——d F——m towards the real interests of this country, displayed by his measures here, were the true reasons of his recal; they are told by himself, that the cause existed, before his measures were known; and *long before* he had a power to display them. Where, O where! from the voice of faction, are honest men to hear the language of truth?

Hear me my Countrymen! hear one, who born, educated, and resident amongst you, feels *your Interests* knit within his heart—who unconnected with party, has no prejudice—who, having long learned to think for himself, is not easily borne away by every sudden torrent of public clamour—who has no wish but *your happiness*—no interest but *your advantage*—and no ambition, but the honor and exaltation of his country.

Hear

Hear me! do not be deluded by those who have *other* views; and, let not the dignity of IMPERIAL IRELAND be pinned to the skirts of a *fugacious Individual*. Before you resolve, deliberate; weigh well your own prosperity, before that you determine; let us endeavour, if possible, to get out of this labyrinth of absurdity—let us endeavour, if in all this mystic clue, we can unravel the real design. In order to do so, let us examine into the various causes assigned—let us deliberate upon them, as men of understanding—and having so deliberated, let us determine our future conduct, as men of prudence, and also, as men of resolution.

And first, I address you, my *Catholic* countrymen and friends—as *Catholics*, I declare solemnly to my God, I owe you no ill will—on the contrary, free *myself*, I never will oppose *your* freedom; and, as my countrymen, I pray for your felicity, equal with my own. I tell you fairly, I avow myself a Protestant: why do I make this avowal? I will tell you—because, in a candid appeal made at once to your heads and to your hearts, you will watch my reasonings with a caution, bordering on suspicion, and you will judge, whether they are

are the effusions of a *zealot*, or the arguments of an *honest* mind.

The letters, lately published, afford means indeed to convince you, that L—d F——m was far from being your *real* friend: artful, as every politician is, he wishes to win your regard by a *feigned* affection—he tells you, he at first wished to bring forward your Emancipation as the offer of G——t; he says reasons were urged against that mode, which prevailed with the C——t; but he conceals those reasons; that is, he publishes, to captivate your minds, what he proposed, but he will not tell you, upon what ground he relinquished that proposition—or why he was induced to come over L—d L——t, with a determination to *keep back* your claims.—If a man will divulge what was the result of that C——t C——l, one might naturally imagine, that he was equally at liberty to publish the reasons upon which that resolution was formed; but that, my Catholic friends, would not answer the purposes of the venerated *L—d*. No—you were to be taught that he was YOUR FRIEND, your GUARDIAN GENIUS—and to show you, why he altered his first opinion, might either

either betray, his want of *judgment* on the one hand, or his want of *sincerity* on the other—therefore as to this, you were to be left totally in oblivion. Well, let us go a little further—he arrives in this kingdom—he receives your address—he answers it with the policy of a statesman—he keeps clear of *promises, now of encouraging words.* What! the *Noble the Magnanimous F——m*, he, who would hold out to you, that unless “the work which was left incomplete in the year 1793, was to be completed, and the catholics relieved from every remaining disqualification,” he would never have undertaken the G——t. This GIANT in honor—this **MAN OF MEN** foregoes the very principle of his G——t,—*slifles* his own feelings,—*bides* his own determination,—and *trifles* with the Catholic’s address; this may be the *policy* of a *Statesman*, but it is unbecoming the *probity* of a **MAN**. But then, he was at last overpowered—“on the 8th of January last, he wrote to the S——y of St—e on the subject; he told him he trembled about the catholics, that he had great fears of keeping them quiet for the Session.” Gracious God! have I lived among you from my infancy, have I been intimate with your families, have I been witness

witness to your Loyalty for years, and have I lived to see the Day, when a L—d L——t has DARED to avow, that he wrote to an English S——y, that he *trembled* about the Cathelics of Ireland? that those men, who, for a century, have borne the greatest hardships, under the oppressive sway of rigid Protestants, could not, in those enlightened days, when your freedom is enlarged, and when your Protestant Brethren regard you with affection, could not *be kept quiet* for one Session? The man, who could so basely defame you, to an E——h M——y, deserves your abomination, his fears were as dissembled, as his report was false.

Catholics are you men, have you feelings, have you understanding? Yes, I know you have feelings, I know you have understanding; to your feelings, and to your understanding, will I apply myself; this report of your conduct is made to the B——h M——r on the 8th of January; long after, you send a deputation, to ask, with *bumility*, your total freedom; and, at the same time, give the strongest assurances, of your *loyalty* to your Sovereign—how were they received? If well, it must be, because your known conduct

conduct and character gave the lie to your defamer, otherwise they must have been consider'd as the Heralds of Rebellion.

Has not the *venerated L—d*, in this particular, acted with duplicity towards you — did he ever intimate, to you, a desire to refrain for a moment? No; you know he did not: if he had, I know, from the mistaken confidence you placed in him, you would have submitted—submitted, perhaps with a momentary reluctance; but, without disorder, without riot, and without rebellion. See if the *venerated L—d* has not acted with equal duplicity towards the B—h C—t; his L—p says, he consented to them, “not to bring forward the Catholic question, but rather to endeavour to keep back until a period of more general tranquillity, when so many material objects might not press upon the G—t:” but he says, he was no sooner landed, than he found a committee was appointed to bring forward a petition to parliament. I admit it; but ask you, my Catholic countrymen, who urged you to appoint that committee—who called upon you to have it ready against the arrival of L—d F—m? and who promised you his L—p’s support? You *know* the man
—you

—you *know* the facts—and you *know*, that THAT MAN was in the confidence of L——d F——m. How then is this to be explained? His L——p, as he says, came over in order to keep back the Catholic question; his confidential friend is the man eager to press it forward, and this yielding to your own natural desire, and to the instigations of that friend, is to make his L——p tremble and to become the cause of your defamation as virtuous men and as loyal subjects.

But then there is an after-piece to be played; your very friend, is particularly directed to take charge of the business, for the very purpose of forming his Bill, not agreeable to *your* desire, but entirely under his L——p's controul; and you are now modestly told, that though leave was given to bring in that Bill, on your behalf, yet not one of you know a single provision that Bill contained; this I must confess is an extraordinary avowal; it however certainly proves, that his L——p's assertion is well founded, "that the Catholic question entered " for nothing into the cause of his recal." Why then are you alarmed? Why is it become necessary to rouse you into passion, and to make you more violent in your demands?

Can

Can you seriously think—can you, as wise men, really believe, that all this extraordinary zeal for *your* liberty, originates, *solely*, in a zealousness for *your* cause? Is there nothing in it like party? Is there nothing in it like taking advantage of *public* opinion, to forward and advance *private* interest? Beware.

*"Trust not a Politician, he's by Nature,
"False, deceitful, subtle and designing;
"If he says he loves, with caution, hear him,
"But if he swears, he'll certainly deceive you."*

No; his L——p has predicted that you will get every thing under his successor: if you do get liberty, will it be less sweet from the hands of a C——md——n, than from those of any other man? Let me tell you that *those* men, who would stimulate you to outrage, are not your real friends: you have nothing to do with who is L——d L——t; you have but the one object to seek, and *that object* can be attained only by moderation, by a total disregard for party; and above all, by a non-interference with the Government of the Land. Otherwise, you will hazzard the existence of that amity, which has latterly, in a great degree, subsisted between you and

your

your Protestant Brethren; and which, above all things, affords the strongest assurance of your future Emancipation.

So much for the Catholic question—now for the *dismissals*—and here I must address my countrymen at large,

Mr. B——d was to be the first. This man his L——p found filling a situation greater than the L——d L——t; his L——p clearly saw, “that if he connected himself “with *bim*, it would have been connecting “himself with a person under *universal* heavy “suspicions, and subjecting his government “to all the opprobrium and unpopularity “attendant upon his mal A——n;” such is the cause assigned by the *venerated* Lord, for not “clouding the dawn of his A——n, “by leaving in such power and authority “so much *imputed malversation*.” What! did this colossus of a R——e Off——r make his L——p tremble? Did his authority make the Vice R——l T——e shake under the quivering L——d F——m? Let us, my countrymen, for a moment examine into the charge, the mode of its production, and the proof of its veracity.

With

With respect to the charge, it is too general—you are not told, in what his power or authority exceeded that of the L—d L—t—you are not told in what his malversation existed: nay more, you are not even told that any malversation did *really* exist; on the contrary, it is but IMPUTED MALVERSATION. *Imputed*, but by whom? the point of accusation is not disclosed, and the accusers are not named—thus is the charge brought forward—and where is the proof of its veracity? Why did not his L—p, when such a charge was made, investigate, try, and if true, punish? Why, if Mr. B—d was guilty of malversation, “suffer “ him to remain in point of income as well “ as ever he had been?” Why not root from out his chest the ill-gotten hoard, and make him attone for the peculation of *his* country? This would have been doing an act which *wisdom* dictates, and which *justice* would award.—I know not Mr. B—d, but this I will tell you, I know his character; resident all my Life amongst you, it is impossible but I must know the *public* character of every *public man* in the kingdom—and, from my knowledge of that character, I will declare, that Mr. B—d, from his easiness of address, from his suavity of

manners, from his desire to accommodate, from his anxiety for information in the line of his department, has established a fame, which no hasty scroll of an angry L—d can ever fritter or do away.

Thus, is the faithful servant of the crown, who, for a series of years had filled a station, at once honourable to himself, and advantageous to the public, to be dismissed, without a single charge substantiated against him—nay, without a single charge being, even so much as *made* against him, save, what originates from the *hollow murmur* of an interested party—and yet, thus calumniated, thus degraded; Mr. B—d is considered by his L—p, as sustaining no injury, because he is to retain all the emoluments, without the drudgery of office.—Does his L—p feel so poignantly at *bis own* recal—does he consider himself as cruelly abandoned—and has he so little sensation at the degradation of another? Will emolument alone heal the wounds of insulted honour—supply the loss of character, and blunt the edge of calumny and disgrace? What must a man of conscious virtue suffer, to find himself, as the reward of all his labours, held up to public view a mark for the shafts of the invidious—the

the sneers of the ignorant, and the execrations of the *canaile*.

The head must be as corrupt, the mind must be as avaricious as the heart must be debased, which would, in such situation, repose, with tranquility, on the pillow of emolument.

But I will shew you, my Countrymen, yes, I will convince you before I conclude this address, that it was not the enormities of Mr. B—d, but the political interests of his L—p, that dictated a measure so outrageously harsh, and so extravagantly bold.

Mr. W— and Mr. T— are said by his L—p to want P—y talents; certainly the former gentleman has all the dignity of deportment, with all the grace of manners and plausibility of argument, as is well suited to fill a seat on the treasury bench, while the latter has, added to every *private virtue*, a readiness of wit—a saltiness of reply, and a certain *jeu de esprit*, which seldom fail of the happiest effect, and often answer a purpose better in debate, than all the dry reasons of logical syllogistry. Mr. P—y was to succeed

succeed Mr. W.—, and Mr. P—y is a man of great judgment, of very extensive information, and by far, in my opinion, the closest reasoner in the H— of C—. He has been bred a statesman from his infancy, and he has this great happiness, that his *sincerity* will be no impediment to his promotion—he is however, take him for all in all, a man, who if it was not for the reasons I shall hereafter mention, I should not object to see filling the station allotted for him.

Who Mr. T—r's successor was to be, his L—p has not disclosed. Why he should pass, *nameless*, by the *only* man to whom Mr. P—y and his friends were engaged, is a little extraordinary; but so it is, his L—p has not told us who he is—and who he is, I will not conjecture—nameless for me, he shall remain—so much for his L—p's measures. And now, my countrymen, let me call your attention to what I really believe, to have been the cause of these measures, and to have influenced at once his L—p's conduct and his recal.

To a person, who contents himself with a superficial view, who is satisfied with appearances

pearances alone, and who is too careless or too ignorant to search into the cause of those appearances, and to investigate the truth. It may, nay it must appear strange and unaccountable, that, at a time when L—d F—m had obtained from P—t, the greatest supply that the Irish nation had ever before granted to the G—t; at a time when his measures seemed pleasing to the people, and prosperous to his Majesty's service, he should be recalled, and not suffered to finish so honourable and prosperous a career; to conceive that a L—d L—t should become obnoxious to a M—r, merely because he obtained for that M—r, the necessary means of carrying on *bis* war, and that the whole C—t C—l should *unanimously* decide that it was necessary his recall should be *immediate*, is, what at first sight is not to be reconciled to the policy of that M—r, or to the wisdom of that C—t; and yet—is there a man doubts the policy of Mr. P—? who is there that will say, there is not *one* wise man in the whole C—t?—does not this then demonstrate to you my countrymen, that there was some thing in the business—some mystery, with which you are, as yet, unacquainted, and therefore

therefore, that it is necessary for you to deliberate, before you decide?

It is very wisely said, that "the proper study of mankind is man," and, the most difficult part of all that study, is the STATESMAN. Whoever has read Lord Chesterfield's Letters will find, that the character of a great *statesman*, is almost, the very reverse of that of a *good man*, he counterfeits affection where he hates—seems to trust those whom he least confides in—and, above all, takes the greatest care to conceal his main design.

Let me ask you, fairly and candidly, has not L—d F——m portrayed some of this character? Answer me who can—has he not, at the very time he *pretended* to be the friend of the Catholics, libelled them to the B——sh C——t? Has he not, at the moment you would, in the honest simplicity of your hearts, have defended, to use his own *elegant expression*, every *hair of his head*, has he not, I say, at that very moment, written to the S——y of S—te, that he *trembled* about the Catholics? Has he not said, you were not to be quieted—for one *session*? Again, at the very time that he boasts of the unanimity of P—t,—at the time he

he boasts of the easiness, with which he acquired a magnificent supply, he represents this Kingdom as a *disturbed and distracted* country. To you, ye Catholics, let me again address myself—I again declare to you, I am your friend;—nay more—I am your **REAL FRIEND.**—I wish you every liberty consistent with the Constitution—I wish you no more—and have not a heart to desire you less. But my Catholic countrymen, for God sake, pay some little attention to this address; believe me it is worth your attention.

Under the reign of his present majesty, you have gotten more liberty than at the commencement of his reign you could have expected.—Why did you get it?—Because your tried loyalty, your known virtues, stampt a confidence in you, which, all the power of your enemies could not do away. You were loyal—and your King was grateful.—Now, is there a man amongst you will deny that fact?—I ask you now a solemn question, is this the reign of a Tyrant, or—is it the reign of a **KING, THE FATHER OF HIS PEOPLE?**

My

My Catholic countrymen, how have you been deceived?—has not L—d F——m deceived you—has he not deceived Mr. G——n, or has not Mr. G——n, in combination with L—d F——m, deceived you?

Here is the point, and it is as plain as any tot in figures can make it.

You trusted the management of your bill to Mr. G——n; L—d F——m trusted it also to Mr. G——n, for the very purpose, as his L——p declares, that he should have the *management* of the bill; and why?—that he should send it to the C——t C——l in Gt. B——n, to be *managed* as they thought proper.

The fact is, that your emancipation was never seriously the object of L—d F——m. If it ever had been, it would have been otherwise supported. Your good conduct would have been represented to the C——t M——rs, and your firm attachment to your K—g and to the constitution, would have been offered as the pledge of your fidelity. Instead of terrifying them, they would have been soothed into compliance—and the

the British lion would never have been roused by a feigned alarm, at Catholic resentment.

No—the whole of the mystery was this—on the one hand, he wished to gain your confidence, and to make *that* confidence the instrument of his design.

Gt. B——n was to be told, this country was in a state little short of rebellion—to give colour to the tale, you were to be represented as incontrouable in your demand—and the kingdom in general as dissatisfied with L—d W——d's adm——n, and the persons in public employment—in order to make the C——t believe that nothing but his L——p's judicious arrangement—nothing, but the wisdom of his measures, and the probity of his counsellors, could by any means, restore peace and tranquillity, to this *distracted* kingdom.

Nothing, but the removal of the B——d's from power—nothing, but the introduction of the P——by's into authority, could restore tranquillity to Ireland.

This was his L——p's scheme; but I may be asked, to effectuate what design?

To

To this I answer—to establish an Irish aristocracy, under the controul of a British ascendancy.

To prove that I am not mistaken in this proposition, requires a very slight investigation of facts indeed. The light of reason blazes round its certainty, and the Irishman who can not see it, must be obstinately blind.

His L—p has made no secret of the private transactions of the C—t: he has fairly told you, that the terms upon which the parties coalesced in England, were, that the ascendancy of Ireland should be given to the D—e of P—d; and he has told you, that upon no other terms would the coalition have taken place: he tells you, that his G—e transferred this ascendancy to his L—p; and he avows, that he came here to support the dignity of the E—h G—t.

Thus, we find the interests, the rights of an independent nation, are bartered to a foreign D—e, by him assigned to an amphibious L—d, and all for the purpose of getting over a *junto* to the B—h C—t.

Now

Now mark the consequence; L—d F——m, a man of high and powerful interest in England—a man of extensive property and connexions in Ireland, comes over Chief G——r to this country—he finds at the head of the aristocracy here—a noble L—d,—a native Irishman—enjoying native honors—largely connected with the Irish families of distinction; but, of little, if of any influence or relationship with the parties in Gt. B——n.—He finds the connections of this L—d enjoying places of great profit and of public trust—and he wisely foresees, that such men will not, easily, be led to give up the prosperity of Ireland; because upon that prosperity, and upon that prosperity alone, does their own depend.

The only mode, therefore, that remained for him to carry his point, was, at once to remove every Irishman from office, who was unconnected with his party in Gt. B——n. Mr. W—e was not a fit A——y G——l, he was to be gratified with an Irish P—ge, but the P—rs of Ireland were to be in fact deprived of all influence, and of all their consequence. An Attorney General *must* be obtained—a relative of the B——b—ghs,—a friend of C——, and a cousin of his C——ss.

A S——r G——l is to be appointed, the *avowed dependent* upon that Attorney; and, even *L—d G——b* must give way, to make room for the first P——r of I——d, to enjoy the lucrative, *petty* office of clerk of the Petty Bag; an office of no *offensibility*, and of no *confidence*; not even, in point of *consequence*, as great as that, from which Mr. C——e had been removed.

L—d P——t——n, allied by marriage to English ascendency, was to be promoted to a station in the Re——nue.

In brief, the whole of *L—d F——m*'s plan, was to establish himself head of the aristocracy of Ireland.

And now, my countrymen, I believe it is easy to see what was the real cause of his *L——p's immediate recall*.

Mr. P—— saw very clearly, that if his *L——p's* measures were to be carried into effect, the *K—— of Gt. B——n*, might, indeed, retain the stile and dignity of *K—— of I——*, but that no *M——r* could ever do him service; and, that his *L——p* would, in a shoft time, have the *K——m* at his feet.

L—d

L—d F——m, appears to me, to have adopted, pretty similarly the politics of Mr. F—x, when in place, he brought in his famous East India Bill—it passed the C——ns, and his M——y in person was obliged to throw himself on the Aristocracy of G—t B——n to support his rights. L—d F——m, by his measures, was endeavouring to *grasp* at the controul of Ireland; and Mr. P—, like a wise politician, saw through the design, and found it his duty to support an Irish *Aristocracy*, independent of B——h influence.

To explain this, in the fullest extent, to my readers of ordinary capacity, and not versed in the general system of politics, is a matter, in which, I am afraid I shall not succeed, and yet there is no one thing clearer to the *informed mind*.

To do it in the plainest language I can, shall be my effort—because I have all along told you—that I addressed myself to your understandings.

In our happy constitution there are three parts, the Monarchy—the Aristocracy—and the Democracy; the moment any one of these can overcome the others, the Constitution is no more.

This

This is my position—suffer then the Aristocracy of Ireland to be governed by an E——h M——r, who by his situation and connections, governs the Monarchy—and I ask you fairly, what is to become of the Rights of the People?

Take it this way—and this argument can not be answered—Mr. P—the M——r of England, (and here it may not be improper to inform you, that, agreeable to the constitution, the M——r's acts are to be supposed the acts of the C——n, or in other words, all acts of the C——n, are supposed to be the acts of the M——r)—this M——r finds it necessary to appoint L——d F——m L——d L——t of Ireland—his L——p forms an Aristocracy of his own—will not that influence which obliged Mr. P—to call upon the aid of L——d F——m, increased by the accession of the Aristocracy of I——d, outweigh the power of Mr. P., *i. e.* outweigh the power of the C——n? and consequently, when his power, at the head of the Aristocracy, gets so great, will it not destroy the prerogative of the K——g, and the Liberty of the P——le? Mr. P—saw that, he saw it in time, and the C——t declared L——d F——m's recal ought to be—immediate.

And

And in *that* opinion, do I as an Irishman most heartily, most sincerely join.

But you are now to be terrified with the idea of an *Union*. I tell you that an *Union* would have been most probably the result of L—d F——m's Ad——n. I tell you also, and I tell you fairly, an *Union* will be always the wish of an E——sh M——r; but this I tell you, that it never will be the wish of Mr. P—, that L—d F——m, or any other man except himself, should ever have the formation of that *Union*, and for the best reason in the world—because the moment such a thing would take place, Mr. P— would fall.

But hear me Irishmen, how you willever guard against it—support an Irish Aristocracy *independent* of B——h In——t, support men in office who are resident amongst you—who derive the consequence they have from the prosperity of Ireland, and who, if Ireland falls, must naturally fall with it.

These are the men that will ever support your rights; Why? because they are bound by Interest, the strongest of all human ties, to protect them: the greater their consequence

quence in your country, the greater their emoluments, the more stedfast their fidelity. What would be a F—g—n, a F—st—r, a B—d sunk into the mass of English Aristocracy, while a P—y and a P—t—n would rise with renovated vigor, and catch new life from the ashes of a ruined kingdom ?

My Countrymen, my arguments are short, I trust they are decisive; they are written with a good intention—as such receive them, and join with me in a prayer, that the Liberty and Independence of Ireland MAY LAST FOR EVER.

F I N I S.

